THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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THY KINGDOM COME.

NO. III.

IN a former article it was asserted that the Latter-day Saints taught that men should be truthful, honest, industrious, frugal, temperate, kind, forgiving, charitable, pure and virtuous, lovers of chastity, of learning, of the true and living God, and that unless a man practiced these things and taught his children to do the same, he could not be a good Latter-day Saint. It was also asserted that a people who would live up to these principles, and bring their offspring up also to observe them, would produce a nation against whom neither man nor the gates of hell could prevail. When the Savior came, He did not come to change the law; but He taught principles for moral guidance which, if observed, would render all worldly laws absolutely unnecessary. The Mosaic law was an eye for an eye, a tooth for a tooth. The Redeemer strove to do away with this, not by the introduction of other carnal laws, but by persuading mankind that obedience to the will of God would free them from sin, and that in freedom from sin was that perfect liberty for which all mankind craves. By doing this men would pass beyond the carnal law, and live far above it, and thus it would become unnecessary. There were those who believed on the Savior in the days when he was on the earth. They were blessed and tasted of the kingdom of God, "of righteousness, and peace, and joy in the Holy Ghost." Since that time mankind has been striving to do away with the doctrines of the Savior, and are rushing rapidly back to carnal laws. In 1,500 years they have managed to go behind the laws of Moses. Whatever of spiritual or religious influence there may have been in the commands God gave to Moses, have been cast aside in this age. The Creator is the last person to whom legislators or

judges, or business men, or ministers, would think of going for advice. And we see how lame and halting is their judgment.

The only hope for mankind is the establishment on earth of the kingdom of God, and that is nothing if not a religious government. The more this idea is opposed by minister and layman, the farther they turn from the Christianity of the Savior. The mere mention of what is termed a "union of Church and State" to this generation, is like flying a red flag in the face of a vicious bull. They have tried it, and the trial has proved unsatisfactory; hence it must never be tried again. That is true. There should be no union. True religion is God's government, and His government is perfect law, in which such a thing as "state," in our meaning of the word, will be unknown. But the wisdom which denies a repetition of a trial of a union of church and state is as the wisdom of a man who, because he got wet by going out of the house once, resolved that he would never go from under the roof again lest, by doing so, he would again be wet. We hear so much about the advantages of a purely secular government. What are they? What are the great and abiding virtues these non-religious governments pride themselves on, anyhow? It would be a joy unspeakable, after peering into the long night of wrong, robbery and oppression, deepening and darkening with each hour, which characterizes all secular governments, to see a spark of divine hope, one redeeming ray of light, however dim, however distant. One might then comprehend, in a limited sense, what is meant by prayers for the perpetuation of man-made powers, and why men are so fearful lest the Lord should have something to do with their "laws" and their "liberty." The fact is undeniable that men, under the guise of religion, have domineered the state, and been guilty of gross outrages. But no less of supreme truth is there in the assertion that men, without the guise of religion, have domineered the state, and been guilty of the grossest outrages. Where, then, is the choice? Answer, O ye howlers for the "disintegration of Church and State." Yet the wise, together with the fool, yield a forced confession that religion is not only a powerful restraining influence, but is also the most vital factor in all good governments. Well may it be exclaimed, "Consistency, thou art a jewel!" But if any person can explain the consistency in these peculiar positions of the wise ones of the earth, save on the principle that there can be too much of a good thing, that person, by giving the explanation, will prove a benefactor to a large portion of mankind. Think for a moment of the position of statesmen who are free to admit that religion is the great moral restraining influence, but who declare that it must have no tangible, no living existence or force.

The Gospel the Savior taught was that man should love his fellowman; that we should do unto others as we would be done by; that we should be industrious, sober, abstemious, frugal, generous, honest, virtuous, forgiving, long-suffering, chaste, pure, prayerful, and worshipers of the true and living God; that these things would prepare the way for the kingdom of God—for the doing of His will "in earth, as it is in heaven." In all these is there anything opposed to good government? If not, there is nothing contrary to good government, nor to the will of God, in the doctrines of the Church of Jesus Christ of Latter-day Saints, for it simply reiterates, in spirit as in letter, the

Gospel taught by the Savior and His disciples. These principles or doctrines are the only ones that can prepare the way for the coming of that kingdom which is to spread over the whole earth, under which all governments are to break. Is it treasonable to pray for the hastening of this day? Is such a religion impure, unholy? Is a faith in which honesty, and virtue, and frugality and charity, and purity, and industry, and sobriety, and long-suffering, and gentleness, and forgiveness are taught, and upon which good standing depends alone, opposed to good government? Has man with all his learning, with all his boasted wisdom, ever been able to devise any plan, or any set of laws, which will inspire these qualities in the human breast, and which alone make good citizens, which alone render sound government possible? Are these things to be found outside of true religion? Is not that organized body, fashioned after the pattern of the Church of Christ, which teaches His doctrines, and which, with all the power its principles justify, enforces these qualities or attributes among its members, better calculated, more certainly qualified, than any government in the world to serve the best interests of mankind, and which, above all, claims and makes good the claim to all consistent and pure-hearted Bible believers, that it is guided and directed by inspiration from the Most High? Emphatically, yes. And the Church of Jesus Christ of Latter-day Saints is the only one which does insist upon, which does teach, and which does strive to enforce the whole Gospel of the Savior in its fullness, and in all that fullness implies—for by this means only can there be hope of preparing the way for a realization on earth of the kingdom of "righteousness, and peace, and joy in the Holy Ghost." The assertion is broad, too broad, perhaps, to be proven in this article. But if any person can controvert it, let him come on. We hold ourselves responsible to him and to the Bible believers of the world at large.

God, we are told in Holy Writ, is no respecter of persons. In His kingdom neither wealth nor birth rank will be recognized. It is broad, it is comprehensive, it is universal. It is the only hope, the only solace for the poor, and for that reason, if for no other, it is not ardently desired by the rich, since they contrive to eke out a very comfortable existence as they are. There is not an honest man under the heavens, contemplating the savage condition of the world to-day, who does not express the sentiment that is deep in the heart of every Latter-day Saint, when he fervently prays: "Our Father, who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven!" The world in its heart is opposed to that coming. It does not want to see it realized, and the prayers of ministers are so much wasted breath, so much hollow mockery, so much blasphemy, when they are not given in perfect faith—and they cannot be in perfect faith when the wish, granting the greatest concession, is divided between the perpetuation of the kingdoms of this earth, and the doing of God's will upon it so that will is done in the heavens. The world is opposed to that coming, and that is why they are opposed to the work of the Latter-day Saints. The Savior said he came not to do away with the law; neither do we. He offered the higher principle—that would make all earthly laws unnecessary. That only is the mission of the Latter-day Saints—to obey and fulfill the will of God. Our battle is not against mankind; we fight against

sin and the devil, and by overcoming these we hope to make mankind free. Ours is not the law of fear, but of love. We wish only to allure mankind into the presence of the Eternal Father.

"And, as a bird each fond endearment tries
To tempt its new fledg'd offspring to the skies;
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."

Such the mission of the Latter-day Saints. To prepare the way for the coming of the Son of Man, when He shall reign in a kingdom of "righteousness, and peace, and joy." Joyful day; hour of unspeakable bliss; dawn of glory ineffable, when mankind, freed from the cares, and trials, and the heart aches, the misery and the death of this world, shall stand in the presence of God, and if accounted worthy, be given dominion and glory through all the eternities, world without end. Man, vain man, pause and think! Can we be your enemies? Are we not fighting for you against the world? With the certainty of such a future, merely to contemplate the glory of which is to fill the soul with radiant joy, who can resist crying out in the anxiety and long-suffering of the soul at the dominion of Satan: "Lord, Lord, hasten Thy day, Make short the hour of Thy coming here. Thy kingdom come, Thy will be done in earth as it is in heaven." R. W. SLOAN.

RESTORATION OF THE GOSPEL.

THE laws of God are strange to the human mind, especially in this age when, for nearly eighteen centuries, mankind have been left to themselves, without any revelation from God or communication from heaven, and without a Prophet, Seer or Revelator. During this time mankind have depended entirely upon themselves—they have conceived ideas and notions in their minds, and have organized societies, communities and churches in which they have "preached for doctrine the commandments of men," they have "preached for hire and divined for money, making merchandise of the souls of men." Thus they have allowed an evil spirit to take possession of their hearts, bringing with it diversity of opinion, corruption and degradation of every degree. Such is the confusion that exists to-day, that a person does not know what to believe nor how to believe. "They are wafted about by every wind of doctrine," and all because our forefathers have transgressed the laws, changed the ordinances of the Church, and have broken the everlasting covenant. They have turned baptism into sprinkling, and in most cases done away with it altogether as not being essential to the salvation of the soul. The gift of the Holy Ghost they object to receive by the laying on of hands, and thus to-day we have hundreds of varying sects and denominations preaching what each claims to be the Gospel, but which in reality do not, when the whole of them are combined, contain the fullness of the everlasting Gospel.

But as was foreseen by St. John the Evangelist, an angel has flown through the midst of heaven having the everlasting Gospel, the keys of which he committed to Joseph Smith, a young man then living on the American con-

tinent; and through him has been restored the Priesthood of Israel's God, which endows men with power and authority to act in the name of Jesus Christ. They preach the Gospel in its simplicity and ancient purity, and with it the gifts and blessings enjoyed by the Saints of former days are restored. The sick are healed under the hands of the Elders, devils cast out, men and women are influenced by the Spirit to speak in tongues and prophesy, and though deadly things may be administered unto those who are in possession of the truth and have complied with the requirements of the Gospel of Jesus Christ, they have no effect. The deaf are made to hear, the blind to see, and the lame to leap for joy. The elements yield in obedience to the commands of inspired men, and thus a great change is wrought.

This Gospel of the kingdom is being preached to all the world for a witness, previous to the second advent of our Savior. Those who receive the glad tidings of great joy are gathering to the Rocky Mountains, there to be protected by Jehovah, while He pours His vengeance upon the wicked, and makes desolate the nations of the earth. They are there acting by proxy, and are being baptized for their ancestors who have gone before without having a knowledge of the Gospel, and thus the prediction is being fulfilled concerning the saviors who shall stand upon Mount Zion. The Saints are building Temples to the honor and glory of God, wherein the ordinances of the Gospel may be performed, and the redemption of the human family completed.

They are obeying the commands of God, and though persecution rains down upon them in torrents, they trudge steadily along, neither turning to the right nor to the left, but maintaining a steady onward course in the strait and narrow path that was marked out by our Savior, which leads to eternal life.

Though things may look dark and cloudy at present, the time is near at hand when the bright millennial sun will shine in all its brightness and power; when wicked and evil designing men will quake for fear, and call for rocks to fall upon them to hide them from His face. So the Latter-day Saints will keep up their spirits, and with songs of rejoicing go on in peace and tranquility, knowing that all will be well, as God is at the helm, and He will lead them safely through the storm.

A. E. B.

LETTER FROM PRESIDENT PALMER.

Monticello, Wright Co., Minnesota, U.S.A. June 7, 1885.

President Daniel H. Wells.

My beloved Brother,—I thought a few lines from this Mission might be interesting to you and the brethren with you, as we are all engaged in the one great cause of bringing souls to the fold of Christ. You will see by the adjoining report that our labors do not appear very fruitful, but who can judge how much good is done? We bear testimony of the Gospel restored in the latter days by an angel to the Prophet Joseph Smith, and of the judgments of God that are sure to overtake mankind except they repent and flee to the ark of safety (the valleys) which the Lord has prepared. A prophecy

of Joseph Smith says: "All that will not take up their sword against their neighbor must flee to Zion for safety." How would they know there was safety there if it had not been told them, and when the judgments come as an overflowing scourge from the Lord (bloodshed, famine, earthquakes, and all manner of trouble,) will not many say, "The 'Mormon' Elders bore witness to us of these things, and said the Lord had prepared an ark of refuge as in the days of Noe (Matt. xxiv, 27, 28, 29), so let us flee to it." And again, do we not bear testimony that there is repentance after death, and that the Gospel is being preached to the spirits in prison by the servants of God? Thus, no doubt, thousands will receive the glad message in the spirit world much quicker than if they had not heard our testimony here. Again, many utterly reject us and our testimony, and we shake off the dust or wash our feet against them.

Dear Brother, it is hard work preaching the pure Gospel in these parts; we are sneered and scoffed at continually; our brethren are refused food and lodgings many times in a day, and frequently have to sleep in school-houses and barns, after preaching to the people, without dinner or supper; but the greatest part of the time we find some place to rest our weary bodies and refresh ourselves with food. We greatly enjoy our labors, and rejoice that we are worthy to declare life and salvation to a fallen world. The Elders are determined to do all in their power to spread the truth. Hundreds believe our testimony, but have not the moral courage to obey and face the terrible pressure brought to bear against the kingdom of God. There has not been so much persecution in this Mission the past six months as the previous six months, but a spirit of indifference to the Gospel is general.

I would be more than pleased to hear from you, as I am so interested in missionary work in all the world. My love to yourself and all the Elders and Saints, and ever praying for the welfare of Zion and the spread of truth in the earth, I am your brother in the Gospel,

WM. M. PALMER,

President of the Northwestern States Mission.

STATISTICAL REPORT OF THE NORTHWESTERN STATES MISSION, FROM OCTOBER 31, 1884, TO MAY 1, 1885.

CONFERENCE.	Elders from Utah in the field the last six months.	Local Elders.	Priests.	Lay Members.	Total officers and members.	Children under 8 years.	Total of souls.	Baptisms.	Emigrated.
Indiana	13	1		48	62	13	75	21	30
Minnesota	18		9	78	105	30	135	28	44
Total in Mission	31	1	9	126	167	43	210	49	33

UTAH NEWS.

(Summarized from Territorial Papers.)

Diphtheria has broken out in various quarters in Salt Lake County.

The river Jordan has been overflowing its banks, and flooding the level country contiguous to it for a considerable distance.

The second company of immigrants from Liverpool, numbering two hundred, arrived in Salt Lake City on the evening of the 2nd inst.

The first number of the *Swedish Herald* was published in Salt Lake City on the 4th inst. It is a weekly paper, and the first published in Utah in the Swedish language.

Charles W. Hemenway, editor of the Ogden *Herald*, has been arrested for alleged libel against a man named Nathan Kimball, who has been officiating as foreman of the grand jury in the Third District Court.

June 1st was the anniversary of the late President Brigham Young's birth. There was a very interesting celebration of the event at the residence of his nephew, Ex-Mayor Feramorz Little. It consisted of a social reunion of the family and other near relatives of the illustrious dead.

A circular entitled "Baptist Work in Utah," gives the relative cost of making converts to the several sects in the Territory, from which it appears that the Presbyterians have paid out for each member $1.028, the Congregationalists $880, the Methodists $500, and the Baptists $177.

Saturday, May 30th, being Decoration Day, was duly observed in Salt Lake City and other parts of Utah. Graves were decorated with flowers, and much patriotic eloquence indulged in. In Salt Lake City the day was generally observed as a holiday, nearly all business being suspended.

A very severe storm visited Salt Lake City on the morning of the 5th inst. Rain fell in torrents and greatly swelled the mountain streams. It is reported that the storm was quite general throughout the Territory. Although some damage may have been done by inundations, the general results of so much rain in the usually dry season of summer must prove beneficial to the crops.

Mrs. Nelson, of Ogden, is a lady of spirit, and a firm believer in the old Chatham doctrine that a person's house is his or her castle, and cannot be invaded with impunity. Two deputy marshals entered her house one night without warrant of law, during the absence of her husband, and the lady ordered them to leave and assisted them with a push, and administered a beating to one with a picket she obtained from the fence.

Mrs. Ann Morton, an old lady 73 years old, who resided near the Ogden Woollen Mills, committed suicide on the 1st inst., by cutting her throat with a razor. The unfortunate lady had suffered for many years from inflammatory neuralgia, and in order to alleviate pain, she had become addicted to the use of laudanum. It is supposed that she committed the deed while laboring under one of those spells of nervous depression, to which laudanum drinkers are subject.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 29, 1885.

ANTI-"MORMON" MORALITY.

It is generally known that the Latter-day Saints believe in the doctrine of patriarchal marriage, which permits, and in some cases enjoins, a plurality of wives. But it is not generally understood that this doctrine, as they hold it, is the very antipodes of sexual excess and the foe of every form of immorality. Therefore this faith and its practice are denounced by many people who, if they comprehended the principles involved therein, would cease their opposition while their disgust would be turned to admiration.

There are others, however, who pretend to be lovers of morality and are yet the servants of sin, and who attack and seek to persecute the Latter-day Saints because of this feature of their faith, understanding that it is not immoral, and having no worthy object in view. They take advantage of the common ignorance and the general prejudice, and stir up strife and hatred against the people of God, under the false pretense that they are the champions of pure morality. Among them, especially in the United States, are many of the so-called religious ministers of the prayer-and-piety politicians, of the extreme zeal-for-the-law officials, and of the place-hunting and vice-soaked multitude.

Through their influence special enactments have been passed in Congress, prohibiting the free exercise of this "establishment of religion" that forms a part of the "Mormon" ecclesiastical system. Through them, those enactments have been turned into engines of oppression. Through them, prosecution under the law has been changed to persecution by perverting the law. Through them, honorable citizens whose virtues and integrity would shine pre-eminent in any civilized community, have been immured in prison cells, while actual criminals go at large untouched by justice. Through them, the highest morality, judged by a Divine standard, is stamped under foot and spitten upon, while corruption and debauchery are declared lawful and unassailable.

Thus, the claim that the assaults upon the Latter-day Saints have been made in the interest of chastity and for the suppression of licentiousness, has been demonstrated to be false beyond question. And it has been clearly shown to all who have opened their eyes to look at it, that the chief opponents of "Mormon" plural marriage are the supporters of prevailing vices and apologists for the damning evils of the age. Not only has this been shown, on general principles, in the whole assault upon the Church of Jesus

Christ of Latter-day Saints, but it has assumed a special shape and found formal expression in the official acts and utterances of the chosen executors of the anti-"Mormon" wish and will. These are matters of judicial record, and have passed from the region of argument and deduction into the domain of indisputable fact. To settle this beyond question, we have only to cite the language used recently by the U.S. Chief Justice and the U.S. Attorney of Utah in open court, and relate briefly two cases decided in the same court, in the Third Judicial District of the Territory.

That the ordinary reader may understand these cases, it will be necessary to refer to the special law which has been enacted under pressure from the professed champions of morality. It is called the Edmunds Act, and was passed March 22, 1882. It creates two offenses in the Territories over which Congress claims exclusive jurisdiction. One is called "polygamy," and consists of marrying a wife or wives while the first wife is living and undivorced; the other is called "unlawful cohabitation," and consists of cohabiting with more than one woman. There is another statute of the United States which has a bearing on this enactment, and is known as the statute of limitations. It provides that in a certain class of offenses, no indictment must be found after three years subsequent to the committing of the offense. Those offenses created by the Edmunds Act belong to that class. Therefore, if a man married a plural wife on or before a certain day in 1882, he cannot be prosecuted for that act unless an indictment be found against him before the same day in 1885. But unlawful cohabitation, it will be seen, can be construed as a continuous offense. So, as it has been found very difficult to prove the date of the solemnization of a plural marriage when none of the parties are willing to testify on the matter, the energies of the prosecuting officers and their supporters have been turned chiefly on the enforcement of the cohabitation part of the act of Congress.

But to make this serve their purpose, they have had to pervert the plain wording of the statute and the recognized meaning of the term "cohabitation," in order to make it apply to "Mormon" marriage, and at the same time shield the licentious and the vile of both sexes. It will be readily seen that "cohabiting with more than one woman" covers the ground of illicit intercourse, whether the parties are married or not. But the Judge and Prosecuting Attorney have declared that it only applies to persons claiming to be "in the marriage relation." That the offense consists not in sexual intercourse, but in a man's "holding out to the world more than one woman as his wives." That no matter how much a man may carnally associate with any number of women, so long as he does not "hold them out to the world as his wives" he does not violate the law. And, further, that although a man does not actually have marital association with his wives, if he "holds them out as his wives" he must be adjudged guilty of unlawful cohabitation and be punished accordingly.

In the case of Angus M. Cannon, President of the Salt Lake Stake of Zion, it was shown and admitted that the defendant had married three wives, but prosecution for polygamy was barred by the statute of limitations. It was further shown that the defendant, although living in the same house with two of his wives, had, since the passage of the Edmunds Act, occupied

a sleeping apartment separate from his family, and that his youngest child was more than three years old. Testimony to show that marital association had not occurred since that period was excluded, and the ruling above explained was officially announced by Judge Zane in support of the argument of District Attorney Dickson, who said: "It was a matter of history that the Mormons did not cohabit together without a form of marriage, and it was *alone this form of marriage* and the practice under it, and *not sexual sins*, that Congress was legislating against." Judge Zane sustained and endorsed this view, and directed the jury to find the defendant guilty of unlawful cohabitation, if it was shown to their satisfaction that he had held out to the world that those women were his wives, even if there was no proof whatever of marital intercourse! Elder A. M. Cannon was convicted and sentenced to the very extremest penalty of the law.

Now mark the other case, occurring at the same period. One Rudolph Ames, not a "Mormon," a married man, had seduced his wife's sister, who was about to become a mother through his villainy. He was arrested for unlawful cohabitation and, pending action on his case by the grand jury, failing to find bail was committed. He was brought before Judge Zane on a writ of *habeas corpus*, and the Judge that sent Elder Cannon to the penitentiary for six months and fined him three hundred dollars, turned Ames loose, free from all legal blame or jeopardy, because he had not held out to the world as his wife the victim of his lawless passions! His case was decreed to be *not* unlawful cohabitation.

Facts are stronger than arguments. Both establish the shame of those who are officiously fighting "Mormon" plurality of wives. Let it be known to all the world that the champions of anti-"Mormonism" are not seeking to put down sexual sins; that they are not opposing vice; that they are not upholding virtue; that they are not protecting female chastity; that they are not working in the interest of general morality. But that they are striving to exterminate the "Mormon" religion; to destroy the Church of Jesus Christ of Latter-day Saints; to make men who have married wives before there was any law of the United States against polygamy, discard their companions whom they have vowed before heaven to regard and cherish as their wives in time and throughout all eternity, and thus violate their sacred covenants and the obligations of honor and manhood, and give opportunity for lust and libidinous passion to prey upon the weak and forsaken!

Let the God of justice judge between us and our enemies. Let the voice of pure virtue say who is the real criminal, the "Mormon" who, under religious regulations, and for the true objects of wedlock, marries, supports, protects and cherishes more than one wife, or the pretended "Christian" who indulges in unbridled licentiousness, and casts adrift the partners in his guilt and the victims of his filthiness. And let common sense decide as to the claim of those who pretend to be working for morality in suppressing polygamy, while they uphold or palliate seduction and prostitution.

The Edmunds Act is the expression of the united voice of thousands of so-called "Christian" ministers and the clamor of their congregations. They demanded it of Congress. They applauded it when passed. They grumbled at its slow progress into action. And now they rejoice over its effects, and

the course of the courts in going beyond its meaning and construction. The "Mormon" who acts on his convictions goes to jail. The non-"Mormon" who does that which he knows to be evil is at full liberty. Bible marriage is put down. Modern corruption is exalted. Therefore pious "Christians" rejoice and the champions of chastity are glad! Let this be placed on record as one of the grand outcomes of "Christian" civilization, the elevating effects of anti-"Mormon" morality.

C. W. P.

THE LIVERPOOL "DAILY POST" AND OUR EMIGRATION.

THE Liverpool *Daily Post* of June 22nd, has this to say in relation to our Emigration:

"Whatever may be said of Mormonism as a religious creed and a social influence, its elders unmistakeably have the gift of persuasion. They are perfect marvels of scriptural quotation, and the ingenuity with which they adapt texts as buttresses to the religion which they preach might excite the envy of the most finished casuist in the ranks of any sect. On Saturday, the Guion steamer Wisconsin left the Mersey for New York, having among her complement a company of 541 Mormons, bound for the Elysian fields where dwell the pilgrims who have gone before. This is the third company of recruits to the community of Latter-day Saints—making altogether 1,002—who have left the Mersey during the present year. If there is anything in the theory that depression or buoyancy of the mind reacts upon the body, the same people would make up a considerably heavier freight upon their return voyage. That is a contingency not likely to be realised."

The *Post* is seldom correct in anything it says about the "Mormons," but it states with accuracy the number of those who have already left the Mersey, this season, for the purpose of gathering up to Zion. In speaking of persuasive power, however, it would be nearer the truth to ascribe it to the doctrines rather than to the preachers. The persuasiveness of the doctrine is the attraction that the truth naturally has for the honest in heart, and if our contemporary would condescend to come down from his lofty tripod, and investigate the Gospel of Jesus Christ as taught by the Latter-day Saints, with a prayerful heart and an earnest desire to learn the truth, he would have no difficulty whatever in understanding the persuasive influence, the effects of which are so evident to him, though he understands not the cause. The reason that we are "perfect marvels of scriptural quotation" is very easily explained. We teach precisely the same doctrines that are laid down and taught in the sacred Scriptures. We have received them from the same heavenly source, and this accounts for their exact agreement, for God is the same yesterday, to-day and forever. It requires no particular ingenuity to make truth agree with truth; and although "the envy of the most finished casuist in the ranks of any sect" may be excited by the ease with which this is done, he can never hope to attain it, when he strives to make his man-made system of theology agree with Holy Writ.

Our contemporary thinks that if depression of the mind could increase the weight of the body, our emigrants would weigh much more if, in some future time, they should make a return voyage. This idea is very amusing to those acquainted with the condition of the Latter-day Saints in Utah. The very

great majority of our people who go there do so in literal fulfillment of God's command to come out from Babylon, that they may not be partakers of her sins, and receive not of her plagues, all of which is clearly foretold in John's Revelation. The Prophet Isaiah also speaks of a time when many will say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." These Scriptures are being literally fulfilled under the very eyes of the intelligent editor of the *Post*, but he is one of those who have eyes to see, and see not.

It is true that the hand of persecution rests heavily upon some of our brethren and sisters in Utah, but these things have also been foretold and are patiently endured by the Saints, who certainly have no desire to return to the bondage of Babylon. Of the many thousands who have gathered to Zion, very few indeed have ever returned. The *Post* man would probably say they are not able to, but this is incorrect. With most of the people who have gone to Utah, it is far easier to return than it was to get there. In this connection it might be interesting to the *Post* to know that of late years a large proportion of our emigration from these lands has consisted of those who have been utterly unable by their own efforts and means to emigrate, and they have been aided by means sent them by their friends and relatives in Utah. Of course the *Post* will readily see that if these parties in Utah had been desirous to return to their native land, they would have expended their means for that purpose instead of sending it for the emigration of others.

Now as it is a fact that the people of Utah who have gathered from the nations of the earth, are not only satisfied and happy in their new homes, but are doing all they can to assist their friends also to emigrate, it is not likely that the present season's emigration will be any exception to the general rule. Therefore the *Post* is right again when it says, in speaking of the return voyage of our emigrants, "That is a contingency not likely to be realized."

G. O.

ARRIVALS AND APPOINTMENTS.—Elders John Reading and Quincy B. Nichols arrived in Liverpool, on Saturday, June 20th, per S.S. *Wyoming*, of the Guion Line.

Elder Reading was appointed to labor in the Birmingham, and Elder Nichols in the London Conference.

EMIGRATION.—The fourth company of this season's emigration will sail from Liverpool, per S.S. *Wisconsin* of the Guion Line, on the 29th of August, and the fifth company, per S.S. *Nevada*, of the same Line, on the 24th of October.

ABSTRACT OF CORRESPONDENCE.

THE S.S. "WISCONSIN" AT QUEENSTOWN. ALL WELL.

We have received the following from President Jorgan Hansen and his Counsellors, W. C. A. Smoot and J. G. M. Barnes, dated June 21, 1885:

"We arrived in Queenstown to-day, at 11-30 a.m., after a cold, windy and rolling

passage through the Channel. Sea-sickness has been pretty general among us all; still, the majority are on deck. This morning the Saints are singing and feeling first class. Have heard few complaints. The officers and seamen are very attentive, and doing all they can to make the passage a pleasant one. It is still windy and cold, and the sea rolling beautifully. The songs of Zion are heard from sweet melodious voices from all parts of the ship's deck. A cluster of English, Danish and Germans, here and there, singing and chatting about those left behind, and the dear ones they anticipate seeing in Zion.

"We continue the journey full of hope and good spirits, and send one more farewell and God bless you, to the brethren in the office and those left behind."

REPORT OF A MISSIONARY'S LABORS.

Elder Robert Johnson, lately a Traveling Elder in the Manchester Conference, sends us the following account of his labors in this land, in a letter from Manti, Utah, dated May 29, 1885:

"In company with sixty Elders, I left Salt Lake City, April 10, 1883. We reached Liverpool about the last of the month, and I received my appointment to labor in the Manchester Conference, and immediately proceeded to my field of labor, under the direction of President Manning, who appointed me to labor, in connection with Elder Briggs, in the Stockport and Ashton District. We proceeded to distribute tracts in as many parts of the District as lay in our power, by which we had many opportunities of explaining the principles of the Gospel to those we came in contact with.

"As Brother Briggs was called to another part, he was succeeded by Brother Garner. We were fortunate, and had considerable success in bringing several to a knowledge of the truth. I also labored in Rochdale, Heywood, Beycup, Ramsbottom and other places, and being assisted by Brother Woolley, together we held many out-door meetings, which generally were well attended and led to many inquiries, and by this means some were brought to a knowledge of the truth, and some who had once belonged to the Church, but had been separated from it for upward of thirty years, were reclaimed. Some of the latter had been groping in 'Christian darkness,' and, as some expressed it, 'thought they were shut out from the light of heaven, and would be sent to hell, to remain till they had paid the uttermost farthing;' but through the hand of providence, they were again permitted to hear the sound of the Gospel and renew their covenants by baptism and receive the Holy Spirit by the laying on of hands, and go forth rejoicing in this great and glorious work.

"After traveling in this District for about twelve months, I was removed to Bolton and Moorside, and in company with Brother Sleight, found quite a number ready for the Gospel, and they accordingly embraced it. I had joy and satisfaction in my labors, and took great pleasure with the Elders who labored with me in laying before the people the principles of truth. More than fifty baptisms and confirmations took place while I labored in the Manchester Conference; I having baptized about twenty of this number myself. In this District were the homes of my ancestors, and here I found many of my kindred, whom I visited from time to time, and explained to them that, after an absence of over thirty years, I had returned to lay before them the principles of the Gospel, a plan of salvation, which if they desired to know, of a surety, that they were true, they could receive a manifestation for themselves; that, after so long an absence, I could bear testimony to the truth advocated by the Latter-day Elders, and now, at this late date, I had returned to give them and others a chance to embrace what the world sees fit to call 'Mormonism,' and that in the future they would be left without an excuse. My humble efforts were not unavailing, for I had the privilege of baptizing five of my own relatives, and I hope, in due time, that others also may see the light and the necessity of embracing the Gospel, and thus secure to themselves an inheritance in the kingdom of God.

"I can truly say I enjoyed my mission very much; the Lord blessed me in many ways. Many friends were raised up to supply my wants, and I feel to return them my heartfelt

thanks for their many kindnesses to me, and pray the Lord to bestow the blessings of heaven upon them for the same.

"I was released to return to my mountain home with the company of Saints, sailing April 11th. We had a good prosperous voyage, with but one exception: One night proved to be very rough, and at one time it was thought the masts would be carried away. There was but little sickness, and the greatest kindness was shown us by the captain and crew. After eleven days passage, the S.S. *Wisconsin* landed us safely in New York, and passing the custom-house officers, we were soon *en route* for Salt Lake City, reaching there about 2 p.m. of the 28th, with no accidents or sickness.

"On my reaching home I received a hearty welcome from the Manti choir and numerous friends who had come to welcome me.

"Home again from a foreign shore,
And oh, it filled my soul with joy,
To meet my friends once more."

"And as these words rang out in the still, starry night, methought upon my friends, whom I had but a few days since left, if they had this opportunity which was now afforded me, how they would willingly join in the chorus.

"I wish you health and prosperity, and that the work of the Lord will still roll on, and that the honest-in-heart may be speedily gathered out, while the judgments of God shall roll forth unto the ends of the earth and the decree of the Almighty fully consummated, and His will be done on earth as it is done in heaven."

FROM NORWICH.

President Morgan, of the Norwich Conference, thus writes us, in a letter dated June 6, 1885:

"We have not accomplished much, as yet, in this part of the Lord's vineyard. It has been dug and pruned until there is not much but what has been disturbed. We indeed appear to be the fishers and hunters spoken of in the word of God, and it is hunting and fishing with small results. Salvation is offered so cheaply and on such easy terms by our Christian friends, that we are cast to one side with contempt as perverters of the right ways of God. If it were not that I know it is my imperative duty to warn the people of the impending judgments of God, and to bear my testimony to the restoration of the Gospel, so that they may be left without an excuse, I would assuredly say, 'go your own road and take the consequence;' but, as it is, I am willing to put up with all the inconveniencies attending such a labor. Still we have cause to rejoice, as there have been four baptisms this year, and they are young men and women who will thus have the opportunity of spending a life time of usefulness in assisting to build up the kingdom of God upon the earth.

"A short time ago, Elder Gadd and I left Norwich with a determination to waken up somebody, as we had quite a number of places selected at which to hold out-door meetings, but it commenced to rain and continued raining without intermission for ten days, so we had to seek shelter at Lowestoft.

"Tuesday being a nice day, we went forth once more. We called at a village by the sea-side, called Kessingland, and fell in with a man there, who informed us that there was a chapel which was free to all sects. He invited us to stop and preach, and said that there would be a preacher from a distance, but he would like a little help. A lady had charge, and he would go and see her, and tell her that a couple of gentlemen from America would preach. Of course we accepted the invitation. We then had to wait some time till the usual time of meeting, so we took a stroll along the shore.

"At 7-30 p.m. we presented ourselves and met the minister, who shook hands and asked us if we were the gentlemen who proposed speaking to the people? We told him we were. He asked us what faith we represented. We told him, and he said he could not think of letting us conduct a meeting in the chapel. We told him he could conduct it if he would let us speak, but he positively refused. Nothing daunted, we called an out-door

meeting, and had a splendid time till ten o'clock. We have not done much in that line since, as we have been endeavoring to get the Protest published.

"The Saints, as a whole, are very kind to us, but there are not many of them, and I feel to say God bless them and us, His servants, that we may unite our efforts for the spread of truth."

SOME OF THE REASONS WHY THE SAINTS IN UTAH NEGLECT TO WRITE TO THEIR FRIENDS IN ENGLAND.

Sister Sarah Roberts of Goshen, Utah, in a letter dated June 1, 1885, and addressed to her sisters and friends in England, thus writes of the neglect that many of the Saints in Utah manifest in not writing to their friends in this country. We know from experience and observation that it is very much as she says:

"I often read in the papers about the Saints who emigrate to Utah, promising to write to their friends in their native land, and that when we get to Zion we do not fulfill our promises. I know that we do neglect to do so in a great many cases, for when we get here, the first thing we do, is to look around us for a home, when we get that, we are busy trying to improve it, and to get things around us to make ourselves as comfortable as possible, thinking all the time we will write to our dear friends who are left behind. But we keep putting it off till some other time, and our friends begin to wonder what there is in Zion that their friends here do not write to them according to promise They begin to think there is something wrong, and that our Prophets or leading brethren keep us back from writing, but, I can truly say, it is not so, for we are as free as the air we breathe, and I know there is not a people under the sun that are so well taken care of as the Latter-day Saints are here in Utah, and the Authorities look after our welfare just the same as though we belonged to their own families; and the poor are taken care of all over Utah. If any of us do wrong, it is our own fault, and it is because we fail to do our part. It is true that the Gentiles and the so-called Christians are trying to bring us to their standard, but this they can never do, for we worship a God that made the heavens and the earth and the people that dwell thereon. We worship a God who hears and answers our prayers; a God of truth and love, and He will overrule everything for our good in the future as He has done in the past, if we do His will and keep His commandments."

SENTIMENTS OF A YOUNG MISSIONARY.

Elder Joseph S. H. Bodell, Traveling Elder in Brighton, Sussex, thus expresses some of his feelings in a letter dated June 13, 1885:

"I, a mere youth, have been called of God as was Aaron, and sent by those who are placed over me to preach the Gospel of Jesus Christ to the people of this boasted land of Christianity. Like thousands of my brethren who have been taken from the plow, the work bench, and other humble capacities in life, I have been sent out to teach the enlightened world, as they call themselves, the way to eternal life. I have rejoiced in my labors in preaching the Gospel, and fully realize that the words of Paul to the Corinthians are applicable to the Latter-day Saints, wherein he says: 'Now ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are.'

"Like Moses of old, I would rather suffer affliction with the Saints of God than enjoy the pleasures of sin for a season. I esteem the reproach of Christ greater riches than the treasures of this world. My heart swelled with joy when I read the letter in the *Deseret News*, written by President Angus M. Cannon, who is in prison for obeying God's laws. We regret to see our brethren cast into prison for their belief and practice